

THE CHRISTIAN VISITANT.

"NOCTURNA VERSATE MANU, VERSATE DIURNA." "BE THESE YOUR STUDIES BY DAY AND BY NIGHT."

VOL. I.

ALBANY, SATURDAY, AUGUST 26, 1815.

No. 13.

ESSAYS AND PARAGRAPHS, ORIGINAL AND SELECTED.

REFLECTIONS FOR SATURDAY EVENING.

"Come unto me all ye that labour and are heavy laden, and I will give you rest," was the gracious invitation of him who came to redeem men from the thralldom of the Jewish ritual, and from the more oppressive thralldom of Pagan superstition; from the bondage of sin, and from the wretchedness and despair that follow in its train. Such is the constitution of our fallen nature, that we labour incessantly "for that which is nought," we waste our lives in the pursuit of objects, which, when attained, are incapable of affording us that happiness which is the only pursuit common to all men, and the only one in which all are disappointed; because, all seek happiness in objects which are by their nature inadequate to satisfy the restless longings of immortal spirits. The delusion which promises us, in the possession of blessings merely temporal, so much which they never bestow, was shed into our hearts by the Author of our being, for the wise purpose of exciting to that activity and energy in our secular concerns, which his wisdom has enjoined on us as means of preserving us from the ravages of passions depraved by sin, and from the gloomy vacuity incident to a being in whose nature are united the mortal and the immortal; whose intellectual capacities raise him towards heaven, while his wants and infirmities chain him down to earth. "In the sweat of thy brow shalt thou eat thy bread," was part of the penalty incurred by Adam's transgression, and in this part of the penalty conspicuously shines the mercy of the Judge, who thus appointed one of the means by which the ruin of the fall was to be repaired. But, to choose death, rather than life, evil rather than good, is one of the perversities of a fallen nature; to mistake the designs of Providence, to misconceive his commands, to pervert his mercies, mark the blindness of iniquity; hence the Jews vainly sought to appease the wrath of heaven by the "blood of bulls and goats," by the strictness with which they attended to those ritual observances, which were merely types and shadows of the great propitiatory sacrifice which was made "from the foundation of the world." The idea of an atonement for sin, glimmered also through the darkness of the Pagan world; hence the sacrificing of their "sons and daughters unto devils," and the voluntary inflictions of corporeal torture, which to this day make a frightful *Aceldama* of those regions into which

life and immortality have not yet been brought to light by the gospel. Such was the state of the world at the Redeemer's advent.—To the poor and simple among the Jews the ceremonial law was not explained, nor could its rites be, by them, observed: On them, therefore, rested the whole burden of the consciousness of guilt; and to them was addressed this gracious invitation—"Come unto me," &c.

But though this invitation was immediately addressed to the poor and simple among the Jews, it is also extended to the "weary and heavy laden" among us; and to claim the promise annexed to it, is at once peculiarly our privilege and our duty on this evening, when, retiring from the bustle of business, and from the flutter of amusement, we feel, deeply feel, that "all is" comparatively, "vanity and vexation of spirit;" and that earth beset with perplexities, disappointments and sorrows, affords no house of rest to a spiritual and immortal being. He who saw with tenderness and compassion the melancholly condition of the indigent Jews, is also "touched with the feeling of our infirmities." "He knows our frame, he remembers that we are dust." To Him let us approach, bringing the offering of "a broken and contrite spirit," which he has assured us "he will not despise." "The grace of God that bringeth salvation, hath appeared unto all men." Who among us has not been admonished by blessings or by afflictions (which are only blessings in disguise) that "here we have no abiding place," but that we are destined to higher enjoyments than those which earth can bestow? Even those on whom the bounties of heaven have been most richly showered, have felt those restless and unsatisfied desires, which are but the instincts of Divinity within them, sighing for communion with heaven, and "refusing to be comforted" by the wretched substitute of earthly joys. But it is to the children of affliction, to those whose spirits are exhausted by poverty and pain, and whose aching hearts are heavy with sorrow; it is to the mother, from whom her famishing orphans ask the bread which she has not to give them; to the wasted, tortured inmate of the hospital and the dungeon; to the friendless, portionless child, whose tears flow upon the sod that covers what once enshrined a father's and a mother's heart, the sod that hides from his embrace, the best, the kindest, the last of earthly friends; it is to the victim of malice, persecution and slander, who shudders at the horrors of the abyss into which the injustice and hatred of fellow-mortals has plunged him; it is to the "countless thousands," whose "bread is ashes, and whose cup is bitterness," that this invitation should be precious as life; by them it should be embraced with every

faculty of the mind, with every affection of the soul. It is as if the merciful Saviour said to those suffering mortals: This poverty and pain, this desolate solitude of a bereaved heart, this lash of persecution, those arrows of falsehood, are indeed grievous to be borne: *I know* how to be "touched with the feeling of your infirmities;" for *I* have borne all, that *I* might become your "Advocate with the Father" and avert his judgments from those who put their trust in me. "Come unto me" ye that suffer poverty and pain, for *your* sakes the "Son of man" became poor, that he "had not where to lay his head;" for *your* sakes suffered the agonies of an ignominious death; come learn of me to suffer with meekness and resignation; and receive from me the hope of glory that triumphs over sufferings. Come ye that weep in anguish because death has torn away all those you loved, and left you desolate; for *your* sakes, I left my "Father's blest abode" and became "a stranger and a pilgrim" on earth; come learn of me to submit to the chastisements of your heavenly Father, and receive through me the "spirit of adoption" in virtue of which you shall become the "children of God." Come ye that smart under the scourge of persecution, that shudder at the opprobrium which slander casts upon your names; for *your* sakes, I was "despised and rejected of men;" for you I submitted to be called "gluttonous, a winebibber, a friend (companion) of publicans and sinners;" come learn from my example, that when you are reviled you must "revile not again," and receive from me those white robes in which ye may appear without confusion before men and angels. "Come unto me *all* ye that labour and are heavy laden, and I will give you "rest;" I will teach you to acquiesce in the dispensations of Providence, and will animate your spirits by lively views of the glory that awaits those whom the "Father has given me out of the world." Fellow mortals! fellow sufferers! let us go hence; let us escape the bondage of sin; let us cast away the obduracy of unbelief; let us labour no longer under the intolerable burden of unsanctified sorrow; let us, in earnest, go unto the Saviour, and receive that rest to our souls, which neither the world, nor the world's delusive hopes can bestow.

C.

TO READERS AND CORRESPONDENTS.

The Constitution of the Long-Island Bible and Common Prayer-Book Society, from a correspondent in New York, came too late for insertion this day. It shall appear in our next.

n. n. has again rendered our Poetical Department original. From the elegant effusions of this favourite of the Muses, our readers will readily agree, that the *Visitant* derives additional interest. We need not repeat the expression of our gratitude to the author.

PROUDFIT'S SERMONS.

"A Series of Discourses, on the leading doctrines and duties of Christianity," by the Rev. Dr. PROUDFIT, of Salem, have lately issued from the press of Messrs. Dodd, Rumsey & Stevenson, of that town. They are comprised in four volumes, duodecimo, printed and bound neatly at *Five Dollars*.

We have perused several of these Sermons with serious, if not critical attention, and have no hesitation in recommending them to the

public, as being honourable to the pious literature of our country.—Dr. PROUDFIT has fairly established his claim to learning and genius, by these Sermons; yet they are not distinguished by any very lofty flights of imagination, or brilliant and sparkling effusions of wit; but rather by a sound, sensible and manly species of eloquence, which carries with it the understanding, at the same time that it does not leave the heart without a sensible impression of the author's views and feelings. But perhaps we cannot give a clearer view of the character of these discourses, than that which the Doctor has given himself. They are dedicated to the Hon. STEPHEN VAN RENSSELAER; and the following is the close of the dedication.

"Although the volumes which are now respectfully offered to your patronage, make no pretensions to superior excellence, either of arrangement or style; yet I venture to assert, that they contain those doctrines of the cross which will last for eternity; for the excellency of which the great apostle counted all things but loss, which angels explore with even increasing delight, in which it was your distinguishing privilege to have your mind early instructed, and on which, I trust, that your hopes and my own are immoveably established. No apology is offered for the simplicity of the manner in which these discourses are written. As they were designed chiefly for the frontier settlements, the more plain the language, and the more practical the matter, the better they are adapted to answer the end of their publication. Indéed, to attempt recommending the truths of inspiration by any outward ornaments, is an equal display of ignorance and arrogance; it is like lighting up a candle to increase the radiance of the sun, or attempting to add to the majesty of the ocean by an inconsiderable rivulet or stream.

"Accept, Sir, this public, unfeigned expression of my esteem, for the variety and lustre of your virtues; accept also my most ardent wishes for your welfare both temporal and spiritual. That you may be long spared as a comfort to your amiable and accomplished partner, a guide and guardian to your promising offspring, an ornament to the Church, and a blessing to the world; and that your evening sun may be as serene as its meridian has been illustrious, is the prayer of your unworthy, but sincere friend and humble servant.

"ALEXANDER PROUDFIT.

"Salem, April 28, 1815."

We shall make one extract, at present, from the work itself. The following elegant and impressive remarks will be found at the conclusion of the first Discourse, the subject of which is—*The Constraining Influence of Redeeming Love*.

"Enlarged views of the Redeemer's love will not only tend to reconcile to all the difficulties of life, but must necessarily inflame our zeal, and excite to a holy diligence, and disinterestedness in his service. Can we cherish a selfish, contracted, interested disposition, a disposition which "seeks only its own," when we behold him leaving the bosom of his Father, "emptying himself of his glory, enduring the cross, and despising the shame for us?" Can we feel reluctant in ministering to the necessities of others, particularly of his saints, when we consider that he "became the author of eternal salvation to us!" Which of us could refuse a little raiment to a needy disciple of Jesus, when we recollect that he has furnished a robe of righteousness for us, or deny a lodging to one of his destitute followers, when we reflect, that he himself is preparing a mansion of glory for us! Who would not love a Saviour who thus ardently and disinterestedly loved us? Who would not serve him? Who would not speak of him, and for him? Who would, who could [*not*] spare their silver or gold, as a thank-offering to him who spared not himself in our room, and for our profit? Constrained by love to us, he thought nothing too dear to resign for promoting our interests; and constrained by the same principle, we shall cheerfully part with all for promoting his. This holy flame, kindling and glowing in the soul, will reconcile us to endure any difficulty, to encounter any danger, to dis-

charge every duty, to glory in any reproach, to make any sacrifice of ease, or interest at his command. The more frequently we contemplate and the more fully we comprehend the love of a dying Saviour, the more "patient we will become in tribulation;" the more "servant in prayer;" the more pure and ardent in every expression of gratitude; the more cheerful in every act of obedience; the more regardless we must feel of the empty honours, and pleasures of earth, and the more desirous to participate the unmingled joys, and the full-orbed glories of the heavenly world.

"With suitable conceptions of his love, how joyfully would we this day behold this entertainment which his bounty has provided? How eagerly would we press forward to receive these memorials of his death, and pledges of his future appearing? Owing to the contraction of our hearts we often measure "his ways by our own ways," and "his thoughts by our own thoughts," and therefore view this ordinance with a degree of anxiety and dread; we approach it rather with the terror of slaves, than with the confidence and affection of sons. But did we reflect, that the Lord Jesus is both the author, and substance of this banquet; that it is a *feast of love*; that he here unlocks for our enjoyment the treasures which he purchased as our Surety, and which are now deposited with him as the Trustee of the covenant; that he has not only covered this table with the richest blessings of salvation, but has provided every thing that is necessary for our comfortable approach to it; that he presents his own righteousness, to adorn and recommend us to the acceptance of the Father; that he promises his Spirit, to enlighten, and enliven, and awake to suitable exercises all the graces which he has implanted; that he sends forth his ministers as stewards in his family, to declare, "that all things are ready;" that he is really, although invisibly, present at his own table, to see that every arrangement is made for their accommodation: Did we realize these things, how cheerfully would we go forward to take our seats; how freely would we partake of *that feast of fat things*, those *wines on the lees* which his bounty has furnished? When the table is removed at the conclusion of one entertainment, how would we long until it was spread on another occasion? Sisters and brethren, improve these truths for your greater liberty this day in approaching the table of your Lord. Every step to it is paved with love; the arms of his mercy are over you and underneath you; on your right hand and on your left. No language can express the ardor of *his love* to you, and that delight with which he dispenses every necessary blessing: And remember, the greater the expense at which the purchase was made, the more pleased he is in seeing them received for your establishment and consolation.—When your faith is strengthened; when your peace is promoted; when your love rises up into a purer flame; when your hopes are brightened; when your enemies are defeated, and driven before you; when your vows are renewed, and your souls animated to greater vigor in *the work of the Lord*, then his design in dying for you; his design in spreading and furnishing this table for you is answered: He recollects with new pleasure all that he underwent from the cradle to the cross for your salvation. May the celestial fire come down on the heart of every intended communicant, obliging us to exclaim, *the love of Christ constraineth us.*—AMEN."

To the honour of the learned and pious author of these Discourses, we feel bound to mention, that he has appropriated the profits, which may accrue from the publication, to the missionary fund. Labouring, as he has been, to make glad the solitary places of our Zion, it is to be hoped, that the work may meet with a rapid sale, commensurate with its merits, as well as the laudable end to be obtained by its extensive circulation. Of one thing the lover of pious literature may be assured, that though our book-stores abound with many volumes of foreign Sermons, few of them will afford more solid or seasonable pleasure and profit in the perusal, than these excellent specimens of domestic genius, taste, learning and piety.

V.

REV. DR. COKE.

Among the luminaries who have adorned the Church of Christ, of the Methodist Episcopal Society, the names of WHITEFIELD and WESLEY are familiar to all who have ever paid the smallest attention to the rise and progress of the Christian religion. They were indeed "burning and shining lights" in the temples of Jesus. They have long since departed from this life, with well-founded hopes of being received into eternal communion with congenial spirits in "another and a better world."

Since the closing of their earthly pilgrimage, so large a portion of which was devoted with unexampled zeal, if we exclude the Apostolic age, to the extension of the Redeemer's kingdom, no man has perhaps appeared, as a Teacher, in the Methodist Episcopal Society, more justly celebrated for talents, piety, and unceasing vigilance and industry in his Divine Master's Vineyard, than the late Dr. COKE, whose death was announced in a former number of the VISITANT. The pious fame of this eminent and exalted Christian teacher, had spread through England and America, and would have been extended to Asia, had not his Heavenly Father thought proper to terminate his labours, and to take to himself, as we hope and trust he has done, one of the best of men, and brightest ornaments of the Church and of human society in general.

The following brief Biographical Sketch of this truly eminent Divine, which contains an account of the manner in which his last moments were spent in preparing to unfurl the peaceful banners of the cross on the plains of benighted Asia, we extract from the minutes, taken at the several annual conferences of the Methodist Episcopal Church, in the United States, for the year 1815.

It may not be amiss to add, that from the minutes before us, the affairs of the Methodist Episcopal Society, appear to be in a condition, which must be grateful to the feelings of Christians in general, and especially of all who are more immediately connected with that Society. Their numbers, both of preachers and lay members, have increased, and of their very numerous connexion only one preacher has been expelled, as unworthy of his charge, during the past year. Under the head of "WHAT NUMBERS ARE IN SOCIETY?" we find the aggregate result of 167,978 whites—43,187 coloured people. Total 211,165. Preachers 704. That only one preacher, out of so large a number, should have been found, on strict scrutiny, so unworthy of his charge, as to merit expulsion, affords a grateful view of the past, as well as a pleasing presage of the future, in relation to the spiritual affairs of this numerous, respectable, and increasing Society of Christians.

V.

THE BOOK AGENTS having received a printed Memorandum of the late Rev. Dr. COKE, and knowing the death of this great and good man and minister of Jesus Christ, was an event in which thousands in America, would feel deeply interested; they deem it proper to make some extracts from said Memoranda, which must suffice, till they are furnished with materials to present the public with the Memoirs of a man, who for talents, learning, piety, and usefulness to mankind; has been equalled by few since the days of the Apostles.

Dr. COKE was born at Brecon, in South-Wales, Oct. 9, 1747.—His father was a physician in that town, and died when the Doctor was young. He was educated at the public grammar-school there. Thence he removed to Jesus College, Oxford, where he graduated.—

While at the University, he was a Deist. When about 25 years of age, he filled the office of chief magistrate of the corporation of his native town, with great reputation, and greatly promoted the good order of the town. He was said to have been awakened to a sense of his need of regeneration, by reading Dr. Witherspoon's treatise on that subject. He was Curate of Road, and afterwards of South-Petherton, both in Somersetshire.

August 13, 1776, he had his first interview with Mr. Wesley, which Mr. Wesley has taken remarkable notice of in his Journal, vol. v. p. 23.

August, 1777, he had been dismissed from his curacy, and attended the Conference in Bristol, and afterwards accompanied Mr. Wesley upon a tour into Cornwall.

In 1778, his name first appears on the printed minutes of the British Conference.

In 1780, he was Mr. Wesley's Assistant in the London Circuit.

Sept. 18, 1784, he sailed for the United States of America, the first time, with Messrs. Whatcoat and Vasey. November 3, he landed at New-York, and communicated to the preachers a new plan of government and discipline for the Methodist Societies on the continent of America, drawn up by Mr. Wesley and himself, which was afterwards published. March 9, 1785, while travelling in the United States of America, he was in imminent danger of being drowned in crossing the river Akatinke, in Virginia, during a flood. This the Doctor always thankfully remembered as a great deliverance.

Sept. 24, 1786, he sailed for Nova Scotia, with Messrs. Warrenner, Clarke, and Hammett; but after enduring the most terrible tempests for thirteen weeks, they were driven to the West-Indies. The Doctor, after visiting many of the islands, and establishing missions in them, sailed to the United States.

October 26, 1788, he sailed again, with Messrs. Lumb, Gamble, and Pearce, to the West-Indies, and returned by way of the United States.

October 16, 1790, he sailed, with Messrs. Lyons and Werrill, to the West-Indies, and then to the United States.

September 1, 1792, he sailed, with Mr. Graham for the United States, and returned by Jamaica, and the other West-India islands.

In 1794, he visited the United States again.

In 1797, the Doctor was President of the English Conference at Leeds.

In 1800, he was President of the American General Conference at Baltimore.

In 1804, he visited the United States of America for the last time.

In 1805, he was again President of the English Conference at Sheffield.

April 1, 1805, he married Miss Smith of Bradford, in Wiltshire, who died in London in 1810.

In 1811, he married Miss Loxdale, at Liverpool, who died in 1812.

December 31, 1813, he sailed for Ceylon, with six preachers, Messrs. Lynch, Ault, Erskine, Harvard, Squance, and Clough, and two of their wives. On this occasion he writes thus in his Journal:—"My divine call to Asia has been so indubitably clear, that, if all human aid had been withheld, I should have been obliged to have thrown every thing into the hands of my God, and to have said to him, *Here I am, send me to Asia.*"

MR. CLOUGH'S ACCOUNT OF DR. COKE.

1813. Dec. 10.—We left London and proceeded to Portsmouth, where we were to embark. I have seldom seen the Doctor more lively and happy than he has been this day; he considered this as the commencement of his mission, and the thought that he had so far succeeded in obtaining the consent of the Conference, with six missionaries to accompany him, (and that all these were either gone, or on their way to Portsmouth) afforded him unspeakable pleasure.—His happy soul would frequently break forth in loud praises to God, who had thus far opened his way to the East. When he had collect-

ed his little party at Portsmouth, and they were assembled round him, he lifted up his heart and hands to God, and broke forth in the following language:—"Here we are, all before God, now embarked in the most IMPORTANT, and most GLORIOUS work in the world.—Glory be ascribed to his blessed name, that he has given you to be my companions and assistants in carrying the Gospel to the poor Asiatics; and that he has not suffered PARENTS, BROTHERS, SISTERS, or the DEAREST FRIENDS to stop any of you from accompanying me to India." At this time he seemed as though he had not a dormant faculty about him, every power of his soul was now employed in forwarding the work in which he had engaged.

When he had arrived safe on board, I was ready to conclude, that every anxious thought had taken its flight from the Doctor; I procured the carpenter to fix up his bed; after he had taken proper refreshment he retired to rest, and slept as comfortably as though he had been on land. The next morning he rose, and commenced his usual practice, as one amidst busy multitudes alone; he wrote several letters to send by the pilot to land, when he left the ship. The ship's company began soon to notice him as a singular character. When we came into the Bay of Biscay, and had to contend with gales of wind, and tempestuous seas, the Doctor seemed alike unmoved, and pursued his labours of prayer, study, reading, and writing, with as much composure of mind as though he had been on land. Now it was that the Doctor, who had been to the present a suspected person, began to gain the good opinion, attention, and even respect of all the passengers. His polite and easy address, his attainments in literature, were conspicuous traits in his character; and these, together with the sacred office which he sustained, attracted the veneration of all.

On Saturday, Jan. 8, Dr. Coke proposed to give a short lecture upon some passage of Scripture the next day, after the Captain had read prayers on the deck—this offer was not denied, but the weather being unfavourable, we were prevented from having service in the intended manner. However, this offer of the Doctor's was not afterwards entreated; this was rather a painful subject of reflection to him; but he observed, "I believe our Captain has his reasons for it." Since the Doctor's death, Captain Birch informed me, that his instructions from his employers were, that "he should go on just as usual;" the captain added, that "it had frequently been a matter of pain to him, to hinder so excellent and valuable a man, from doing all the good in his power. I cannot express the regard and respect which I have had for Dr. Coke, since I have had the honour, and very great pleasure of knowing him;" but many of the passengers were disappointed, they frequently expressed their sorrow and regret, that Dr. Coke could not fulfil his promise.

In the whole of his voyage, he seemed to live with his mind fixed on that passage, Eph. v. 16. *Redeeming the time.* He had no idle moment, though in a ship: The work in which he was engaged occupied his attention next to communion with God, every action of the day tended to forward the work of God in Asia. In the beginning of the voyage, he corrected part of the Old and New Testament of the Portuguese Vulgate; this he intended to print immediately on our arrival at Ceylon; but when reflecting on the importance of setting the press for the Old and New Testaments, and the infancy of our work, it was thought proper to defer that at present, and begin with something of less magnitude, such as Tracts, Prayers, Hymns, &c.—This being determined upon, the Doctor began to write Hymns, Sermons, Portuguese Prayers, and translate our Hymns; I believe he has translated nearly fifty.

Drawing near the line, I began to have serious impressions that the Doctor would materially injure his health, and expressed those fears to Mr. Harvard, who was fully of the same opinion. I also consulted several medical gentlemen on board the ship, who were witnesses of his conduct; and they gave it as their decided opinion, that if he pursued the same line of conduct in India, he would very soon injure himself. But the difficulty was, how to prevail upon him to give up any, or almost the whole of that employment in which he so much delighted, and which he considered of such importance. However, I would say, "Doctor, you certainly must take a little exercise in the open air upon deck; it will undoubtedly be conducive to your health;" he frequently complied; at other times he would refuse, stating, (no

doubt, what in some respects was true) that the motion of the ship was a great deal of exercise to him. Knowing the delight he took in viewing any thing that was curious or new, I sometimes had him out several times in a day to see shoals of flying-fish chased by a dolphin; a shoal of porpoises; the catching of a shark; to see a whale, or view an island; and he always thanked me for giving the information.—He also took great delight in viewing the beautiful appearance of the clouds about sun-set, which in those latitudes are strikingly grand: and on these occasions, I could sometimes keep him upon deck for half an hour; yet he laboured very hard, and always rose with the sun; so that when we were under the line, he began to be a little out of order; but soon recovered; and from that period until we got round the Cape, and near the line again, he was as active and lively as I ever knew him to be. Yet, I believe this kind of labour was too severe for a man of his advanced age in this hot climate, and I am sorry to add, not only from my own thoughts, but also from the judgment of the above-mentioned medical gentlemen, that it was one means of hastening his sudden death. Yet while we view and deplore this conduct, as exemplified in the case of our venerable leader, it is a standard of emulation, at which all young ministers ought to aspire; and even our passengers confessed that Dr. Coke's conduct was a tacit reproof to all. The only way in which I can account for his unremitting labours is this:—that as Asia had so long occupied his serious attention, and to send the Gospel to so great a number of immortal souls, who were in heathenish darkness and superstition, was now the chief concern of his life; as more than once, since we came on board, he had told me if he had not succeeded in establishing the present Mission, he believed it would have broke his heart; but having so clear a discovery of the will of God on the subject, he cast himself upon his direction, fully persuaded that his way would be opened; and, having so far succeeded, he took it as a proof of the divine approbation of the undertaking, and now determined to spend and be spent in so glorious a cause. And now having made a beginning, by translating and composing in Portuguese, he experienced great joy in his soul; and when he had composed a short sermon or prayer, he always read them to us with joy and gratitude; but that which afforded him the greatest joy was, when, in our prayer-meetings, we sung his translation of our hymns into Portuguese; and which (according to our judgment) were translated astonishingly well. Among all these labours, our ever dear father enjoyed deep communion with his Lord and Saviour; this we felt both in our public and private meetings, when he had the soldiers together, who desired to flee from the wrath to come. How lovingly and earnestly he would address them! and how fervently would he address the Lord Jesus on their behalf! These little meetings he considered as dawns of the Gospel in the East.

B. C.

Tuesday, May 3.—This day God has visited us with a most awful and afflictive dispensation. Our highly esteemed and venerable leader is taken from us. *Dr. Coke is dead.* This morning he was found dead in his cabin. While we view every circumstance of this most distressing visitation, we are led to wonder and adore. The event would have been less alarming had he been encircled by his friends, who might have heard his latest testimony, received his dying instructions, and obtained directions how to proceed in the work of this great Mission; but these advantages were not enjoyed, and we are now left to lament the departure of our Elijah, and to tremble for the cause of God. *He is gone!* and he is gone to receive a crown of righteousness that fadeth not away. His death, though a loss to us and to the cause of God, to himself is infinite gain. Though sudden, his death was glorious: he died in the work of God, with his soul fired with an ardent desire and zeal for the enlargement of his Church, and the Divine glory. For some time before his death, it appeared that he had no desire to live, but to see the Gospel established in Asia.—He frequently observed, that he had given up his life to Asia; and it is astonishing with what assiduity he pursued his object, though near 67 years of age. In a short time he acquired such a knowledge of the Portuguese language, that he had written many sermons, and

translated many hymns: this work he was engaged in but yesterday, and is now enjoying his reward. Thus did he

"His body with his charge lay down,

"And cease at once to work and live."

ANECDOTES. SELECTED.

Some thirty or forty years ago, the Rev. George Whitfield was preaching in a very lofty and animated style, and in the profusion of his soul lifted up his eyes towards Heaven, and exclaimed—"Father Abraham; are there any Presbyterians in Heaven?—No. Are there any Methodists there?—No. Are there any Episcopalians there?—No. Are there any Quakers there?—No. Are there any Anabaptists there?—No. Are there Christians there?—Yes."—And then turning his eyes on the congregation, said—"My brethren, *let us all be Christians.*" If all the professors of the Christian religion would take the advice of this good man, how much more consistent would they appear in the eyes of the world, and in the eyes of themselves. If all the professors of the Christian religion were to think more of the substance, the shadow would be less important. If they were to attend more to the essential points, the non-essentials would not be such an impregnable barrier. Let all who profess to be the disciples of Christ, dispute no more about names and parties, but join in one formidable army under Christ, to pull down the strong holds of the Devil.

"*An altered Man.*"—A preacher, in a sermon on repentance, in which he insisted that actions, and not tears and pious exclamations, were the signs of a sincere repentance, concluded with this illustrative apologue:—A bird-catcher, having caught his prey, used to kill them by strangling them. In this action, he happened one day to hurt his finger, and shed tears in consequence. See, says a silly young bird, he shows signs of pity upon us. Do not mind his weeping eyes, replied an old bird, *look at his bloody hands!*

The Pearl of Great Price.—A gentleman took his friends up on the leads of his house to show him the extent of his possessions; waving his hand about, "There," says he, "that is my estate." Then pointing to a great distance on one side, "Do you see that farm?"—Yes. "Well, that is mine." Pointing again to the other side, "Do you see that house?"—Yes. "That also belongs to me." Then said his friend, "Do you see that little village yonder?"—Yes.—"Well, there lives a poor woman in that village who can say more than all this." "Ah! what can she say?" "Why, she can say, CHRIST IS MINE." He looked confounded and said no more.

DOMESTIC INTELLIGENCE.

THE ANNUAL REPORT

Of the Westchester Auxiliary Bible Society.

THE Board of Managers of the Westchester Auxiliary Bible Society, in performing the duty imposed on them, by the 5th article of the Constitution, of reporting their proceedings to the Society, will not enter on the details of business, without first congratulating the Society on the auspicious prospects which now open before it; and first expressing their gratitude to that gracious Being, from whom cometh every good and perfect gift, for the success with which he has thus far crowned its efforts.

It is with pleasure the Board report, that the Society has received the patronage of many who are most distinguished for station, influence, and piety; and what they deem of still greater importance, that it embraces among its members individuals of every religious denomination in the county. The Board are therefore sanguine in their hopes, that their fellow-christians throughout the county will give to the Society their united and zealous support; and the more the Board contemplate the nature of the Book which it is the sole ob-

ject of this Society to distribute, the more firmly are they persuaded, that this pleasing anticipation will not be disappointed.

The Bible alone reveals to man his actual condition in this life, on whom he is dependent, to what trials he is exposed, what hopes of future existence and future happiness he may indulge, and of what future punishments he is in danger. "To the Bible alone, all with one consent, have recourse for the knowledge of God and man, and for instruction in the duties owing to both."

The Bible is a gift from the Father of mercies, to his ignorant and sinful children, and its importance to their temporal and eternal interests is proportionate to the wisdom and goodness of its Author.—"Should we (to use the language of another) refer to past experience, there is no fact more certain, than that the religious and moral state of every country may be fairly estimated by the facility of procuring Bibles, and the disposition to read them. It would seem as if the very touch of the inspired volume had power to communicate new feelings, and to kindle new desires; to elevate the standard of principle, and raise the tone of morals."

The Board trust it will not be long before the piety and liberality of this section of the community will enable the Society, not only to put this blessed volume into the hands of all in this county, who are now without it, but even to unite with others, in the glorious undertaking of sending the light of the gospel into those regions which are in darkness and in the shadow of death.

As an earnest of the aid the society may expect from Christians beyond the limits of the county, and as a tribute to individual benevolence, the Board think proper to mention, that His Excellency the Governor, has done them the honour to present them with a liberal donation.

The short time which has elapsed since the organization of the Society, and the appointment of the Board, has prevented the Board, till within a few days, from ascertaining the amount of the funds belonging to the Society, and of course from making contracts for Bibles. The funds of the Society, although not yet reaching the sum to which, it may be expected, zeal and activity will soon swell them, are nevertheless respectable, and will warrant the Board in contracting, without delay, for 300 bibles. A Committee has been appointed for this purpose, and the bibles when procured will be deposited with the Treasurer, and each Manager will be entitled to a proportional number, to be distributed by him, he reporting to the Board such circumstances connected with the distribution, as he may deem interesting or important to be known.

The Board indulge the hope, that their next annual report will announce to the Society the successful execution of its benevolent intentions. In the mean time, they earnestly advise each member of this Society to exert himself in making known its principles and objects, and in procuring for it additional patronage; and whenever he becomes acquainted with an instance in which a bible is wanting, to lose no time in communicating it to a member of the board.

But, while the board recommend personal exertion and observation, they are far from overlooking the importance of His aid, without whose blessing all human efforts must for ever prove vain and fruitless. Most fervently, therefore, would they exhort every friend to this institution to commend it in his prayers to the favour of that Being, who alone can give efficacy to its endeavours, and to implore, that this and other similar associations may be honoured instruments in his hands of spreading the glad tidings of salvation, and of enlarging the kingdom of the Redeemer.

By order of the Board,

WILLIAM JAY, *Recording Secretary.*

White Plains, May, 22, 1815.

OFFICERS OF THE SOCIETY,

Elected May 22, 1815.

The Hon. JOHN JAY, *President.*

CALEB TOMPKINS, Esq.

JOHN P. DELANCEY, Esq.

JAMES MORRIS, Esq.

AARON READ, Esq.

} *Vice-Presidents.*

WILLIAM BARKER, Esq. *Treasurer.*

Rev. Mr. JACKSON, *Corresponding Secretary.*

WILLIAM JAY, Esq. *Recording Secretary.*

DIRECTORS.

Rev. Mr. Smith, Rev. Mr. Grant, Rev. Mr. Browner, Rev. Mr. Lyon, Rev. Mr. Haskell, Rev. Mr. Lewis, Mr. Richard Mott, Mr. Jacob Conklin, Mr. Robert Watts, Mr. Masten Smith, Mr. John Guyon, Mr. Bishop Underhill, Mr. Ebenezer White, Jun. Mr. John Bonnet, Mr. M. Mitchel, Mr. Caleb Kirby, Mr. Benjamin Isaacs, Mr. Elias Querau, Mr. Martin Mead, Mr. David Rogers, Mr. Joshua Purdy, Jun. Mr. Abraham Miller, Mr. William Hunt.

FEMALE BIBLE SOCIETY.

HOMER, (*Cortland County*) AUG. 11.—On Tuesday last, a number of respectable Females of the county of Cortland, according to previous notice given, convened in this village, and after due discussion of the subject, resolved to form into a *Bible Society*—adopted a Constitution for the regulation of the same, and elected their officers for the year ensuing.

The following is the Constitution:—

Female Bible Society of Cortland County and its Vicinity.

WHEREAS the general diffusion of the HOLY SCRIPTURES is the great mean of promoting the temporal and spiritual interests of mankind, we the Subscribers, associate for that end, and adopt the following Constitution.

ART. 1. This Society shall consist of Females who shall sign the Constitution, and either pay an annual contribution of ONE DOLLAR or more, or become a member for life by a donation of FIFTEEN DOLLARS. Any member may withdraw her name, by giving notice to any one of the Directors.

ART. 2. The object of the Society is, to distribute gratuitously, the common version of the Holy Bible, without note or comment, and to co-operate with other similar institutions at the discretion of the Managers.

ART. 3. There shall be an annual meeting of the Society at HOMER, on the 2d Tuesday of August, at one o'clock, P. M. when a President and Vice-Presidents, a Recording Secretary and Corresponding Secretaries, a Treasurer and Assistant Treasurer, and a suitable number of Directors, shall be appointed, and shall continue in office till others are appointed in their room. Every town shall have the privilege of choosing their own Directors. It shall be the duty of the Directors to receive all the contributions of the Society, and to pay them into the Treasury; and also to reckon with the Treasurer annually. There may be any alteration in the Constitution, if proposed by the Managers, and complied with by two-thirds of the Society.

SACRED AND HISTORICAL PAINTINGS.

From the Charleston TIMES of Dec. 3.

A very elegant piece of Painting has been presented to the Roman Catholic Church, a short time since, by Mr. John S. Cogdell, a native Carolinian. This is the second piece, within eighteen months, that has been done, and presented to different churches by this gentleman. They do infinite credit to his pencil, and heart; for few there are in this depraved age, who turn their ideas to the contemplation of subjects so divine, as those of the pieces under consideration. The first Piece, which was presented to the Orphan's Church, some time ago, represents our Saviour in the garden, kneeling, and offering up a prayer to his Almighty Father; the countenance of our Lord is very angelic, the expression purely ætherial; the whole appearance of the figure, interesting in the highest degree—the painting admirably executed. It is to be regretted, that it is placed in a very bad light for seeing it to advantage. The last piece done, which is now in the Roman Catholic Church, though not so pleasing as the first, is

far more grand, the subject more important—if it is the Crucifixion.—The figure of our Saviour, as large as life, extended on the Cross, would please the anatomist, for the correctness and justness of proportion—the Christian, for the representation of sufferings endured by the Redeemer, to save fallen man. No one can behold this fine painting without sensations the most awful; the blood streaming from the hands, feet, and side of the figure, would fill the spectator with horror, if the scene were not a little softened by the contemplation of the serene and heavenly countenance of our Lord, even in death. The posture of the head is extremely fine—indeed the whole piece abounds in beauties, and is finished with the touch of a Master. It is to be regretted, that in this young country, there is no field for the cultivation of this elegant art. We feel proud in having a Carolinian, whose talents promise so much, and wish as much success in the science of Painting, as his countrymen and contemporaries—West and Alston.

From the (N. E.) PALLADIUM.

LANDING OF THE FATHERS.

Extract of a letter written by a Foreign Gentleman to his Friend in New-York, dated at Boston.

"I have seen nothing in this place that has so entirely filled my mind with agreeable emotions, as the *Landing of the Fathers*, a superb painting by SARGENT. It has been publicly exhibited here for several weeks, and although it has obtained, I believe, universal praise, yet I do not think its merits are duly felt or appreciated. The public taste is ever in search of the dainties of some foreign clime.—We frequently incur great expense to procure and preserve exotic plants, whilst we are heedless of more virtue and greater beauties in those which are indigenous.

"This picture represents the first settlers of New-England in their landing at Plymouth; an illustrious and enterprising band, who, with their wives and children, sought an asylum 3000 miles from their civilized homes, and reared an empire from the bosom of a wilderness. Such an event, it must be allowed, gives noble scope for an historical painting. No ordinary mind could attempt so extraordinary and interesting a subject; the artist must have taken his pencil with the consciousness of great powers, or he would have guided it with a tremulous hand.

"The picture is about 16 feet by 12, and contains 16 or 18 full length figures, with as many more faces whose bodies are partly hid by the rest of the group. The foreground presents the leading characters among the pilgrims, as they are called, and SAMOSET, the Indian, who comes in friendly guise to meet them. CARVER, who was their first governor, is a commanding figure; his attitude is bold, masculine and dignified, and with a confidence, unmixed with timidity and reserve, the marks of little minds, holds out his left hand to receive the savage to friendly intercourse; while he rests the point of his sword on the ground, as an indication of peace. Close by his side, on the right, is BRADFORD, a principal figure, as a principal character among them, and the successor of CARVER in the government. He appears pleased with the governor's generous reception of the Indian, and seems to anticipate a happy issue to their enterprise, from so friendly an interview with the first savage they had seen. On the left of the governor stands his wife, who seems to shrink with female coyness and timidity from the presence of this strange and uncouth guest, and as though desirous of taking refuge behind her husband.—Her three children are huddling round her and their father, curious and eager to look at this wild inhabitant of the woods, though with the eye of fear and distrust. Farther to the left is STANDISH, the military captain. In him you see all the warrior; his countenance is resolute and undaunted, but it is evident he feels safety in his sword, rather than in any friendly propositions which may be made from this first rude Ambassador from the wilderness; into which his eye is glancing and on the alert, to see if any thing is stirring there. Still further on the left is WINSLOW, afterward governor; and near him,

Mrs. WINSLOW, a beautiful female figure, whose winning softness, youthful bloom and mild attractive charms, so ill adapted to brave the hardships of a houseless desert, will always command a high degree of interest.

"I cannot undertake to describe half the figures, half the characters, half the expression, in this most interesting and invaluable painting. I shall only notice two other persons on the right of the governor, which I would refer to as models of fine painting. These are Elder BREWSTER and Mr. WHITE. In the attitude of these the painter has shown his perfect command of the art.—Symmetry of proportions, accurate and perfect fore-shortening, natural and easy contours, and bold reliefs, are admirably brought into view and united in these figures. The countenance of Brewster is also most expressive; his brow is oppressed with care, and one almost begins to listen, as though they expected to hear him speak.

"The back ground is the sea with the ship at a distance at anchor, the boat under the bank on which they have landed. The time is winter, and the boisterous appearance of the sea, a hard sky, and the hoary branches of a tree on the naked cliff, give an air of sternness and gloom which stamps sublimity upon the whole scene. The whole taken together affords a noble and interesting representation of a very interesting event; an event that will be more noted by posterity from this elegant illustration of it. The painter seems to have brought these pilgrims a second time to our shores, and to impress on the spectator almost every idea which may be supposed to have filled the minds of these enterprising wanderers.

"The eye of a severe critic is never entirely satisfied, and some fault, I am told, has been found with the limbs of the Indian; but if any one is disposed to criticise upon the finishing, in these small points, let them examine the two figures I have referred to on the right of the picture, as well as the branches of the tree, and they will readily judge, that it is not for want of skill in the mechanical part of his profession, but only a careless indifference to unessential parts, if the painter has left some of them imperfect. I am not certain that an erect attitude given to the Savage would not have been more conformable to Indian life and manners; but I am persuaded, were this picture put to the ordeal of the brush, it would soon be covered by the touches of admiration, whilst the strokes of censure would impair but a small portion of it."

OBITUARY.

CANADA. In Montreal, on the 7th inst. in her 61st year, the Lady of Sir JOHN JOHNSTON, Bart.—This amiable and accomplished lady formed for many years one of the brightest and most distinguished ornaments of society. To a mind highly cultivated she united all those personal graces that exalt and adorn her sex. Her manners were graceful and dignified, and so happily blended with the most unaffected ease and affability, that she engaged the affections of all who approached her. She was a truly sincere and pious Christian, and a most affectionate and tender parent. To her respectable and inconsolable family, her loss will be irretrievable, and her memory will ever be held in esteem and respect, by all who were honoured with her acquaintance. Her remains were deposited in the family vault at Mount Johnston, on Wednesday last.

NEW-HAMPSHIRE. In Hollis, ELISHA HIGHT, Esq. aged 50. His death was occasioned by eating the corn, or wild parsnip. In Wakefield, Mr. JONATHAN MOULTON, 25. In Warner, Mrs. MARY GILMORE, 79. In Campton, Mrs. SUSANNAH BURNHAM, 40. In Boscawen, Mrs. ZURVIAH COLMAN, 36. In York, Major SAMUEL SEWALL, 91. In Portsmouth, Deacon SAMUEL DROWN, 66. Mr. JOHN TURNER, 24. In Gilmanton, Mr. ISAAC MERRILL, 78. Mrs. AVERY, widow of the late Samuel Avery, 87. Mr. PETER FOLSON, 97. DUDLEY PRESCOTT, Esq. late a Colonel in the New-Hampshire militia, 60.—MASSACHUSETTS. In Boston, Mr. WILLIAM PILSBURY, student at law, 22, son of Capt. George Pilsbury.—RHODE-ISLAND. In Providence, in her 46th year, Mrs. HANNAH DYER, wife of Mr. Olney Dyer. In the death of this truly estimable woman, a loss is sustained by her bereaved partner and children, more easily to be conceived than expressed. An aged, widowed mother, and other near relatives, participate also in the loss. But to them it should afford consolation, that their privation is, to her, unspeakable gain. For having suffered much through previous illness, sustained only by true Christian resignation and fortitude, death was to her a deliverer, through unshaken faith in Christ, who shall abolish this King of Terrors, and confer on her immortality at the resurrection of the just.—CONNECTICUT. In New-Haven, on the 18th inst. the Hon. CHAUNCEY GOODRICH, Lieutenant-Governor of Connecticut. The *Courant*, of Wednesday last, says—"The melancholly news of the death of our beloved citizen, Lieutenant-Governor Goodrich, has already circulated through our State; it is for the information of our distant readers that we announce it here. The rapid march of such tidings attests the worth of the man while living. He died on Friday afternoon of a dropsy in the heart, with which he has been several months afflicted, but not to that degree as to threaten immediate death. He rode and walked out the day of his death, cheerful, dignified, wise and exalted in character, as at any period of his worthy life. On his return from a ride of several miles, he retired to his room, in a few minutes expressed a feeling of faintness, and expired with a single groan.—We are un-

able to do justice to the affections of him in whom each believed he had lost his particular friend. We acknowledge our inability to delineate the powers of that mind which has uniformly given a direction to whatever its counsel has been asked. Various have been the offices both in our State and National Councils held by the deceased. The event has verified, that in no instance, not one, has this confidence ever been misplaced. Conscious of the weight of his opinion (though without discovering that consciousness) he deliberated with the caution of personal responsibility for the result. His judgment was so guided by rectitude, that of all men living, he was perhaps the only one to whom his worst enemy (if enemy he had) would confide the decision of a controversy sooner than to his best friend.—Lieutenant-Governor Goodrich was born at Durham, in this State, in the year 1759; his father was the Rev. Dr. Goodrich, the clergyman of that town, who was equally eminent for piety and learning. The precepts and example of the father quickened into life the son—his genius shone and sparkled even at the horizon. He was educated at Yale College, where he shone foremost among his contemporaries. After graduating, he was chosen a Tutor of the College, and there are those now on the stage of action, who can attest to the benefit of his able instruction. He left College for the Bar. The advantages of protracted study at the University were in him strikingly exemplified, for he rose suddenly to the first rank as a Counsellor and Advocate. In 1793, he was chosen a representative for this town in the State Legislature. In this new theatre of action he discovered talents adapted to the wide and discursive range of politics, as at the bar for the more close and abstract subject of legal discussion. The freemen of this state chose him a representative in Congress, in 1794. He held this honourable station for six years, when he returned to the Bar; the journal of debates record the energies of his mind and evince the station held in the deliberative assembly of our country in that stormy period. Few men are able to resume the advantages of legal patronage when relinquished even for a short period; but wherever he went, public opinion, and that was public favour, followed close upon his steps: He resumed at the Bar his former business, and "held on his course unfaltering."—Public interest again called him to her councils; he was chosen a Senator in Congress, in 1807. Debate for popular applause, or for the sake of victory, should never be heard in the Senate—It is the wisdom of his measures which makes the Senator. Mr. Goodrich was born a Senator. The integrity of his soul gave efficacy to the powers of his understanding, while the amenity of his manners bowed the stubbornness of political will. He was chosen Lieutenant-Governor of this State, in 1813, and Mayor of this City in 1812; both which offices he held till his death. His "judicial neutrality," in the latter station, was such as to silence cavil or complaint in the losing party. In the most perplexing state of our political affairs, our able and worthy Chief Magistrate ever found him the steady friend, the safe and prudent counsellor—he sought for duties to discharge, but the honours which followed he felt as a burthen—wealth had no charms for him, for he felt within himself the principle of another life. Such is the imperfect sketch of his character, whose name will be registered with our public benefactors, with WOLCOTT, TRUMBULL, ELLSWORTH and GRISWOLD.—The remains of the deceased were interred on Sunday. A Funeral Sermon was preached on the occasion by the Rev. Dr. Strong, who was assisted in the other part of the exercises by the Rev. Dr. Yates, of Schenectady College, and the Rev. Mr. Cushman, of this city. Divine service in all the churches in the city, and many of the neighbouring towns, was performed at an early hour, to afford the opportunity of joining in the funeral solemnities, and many inhabitants of the neighbouring counties helped to swell the tribute of respect to the memory of the deceased.—The concourse was unexampled on any former occasion. In Litchfield, on the 4th inst. Mrs. SALLY BIRD, of Troy, and relict of the late John Bird, Esq. of the latter place. The *Troy Post*, of Tuesday last, says—This amiable lady has left every consolation to her friends that can be derived from purity of character, and from the hopes of a Christian. In the days of her health, she performed with a correct and steady hand, all the social and relative duties of life; and as far as human eye can

discern, all suitable acts of piety and devotion to God. In her decline she yielded with unrepining submission to pain and decay in her body; and renewed her efforts in the exercise of all the graces that invigorate and warm the soul. Thus, while the outward man decayed, the inward man was renewed day by day. Though naturally timid in the extreme, yet by the power of faith she overcame her infirmity, and met death in the full exercise of her reason, with fortitude and composure.—Thus efficacious is christianity in the day of trouble—it plucks the sting from death—it dispels horror from the grave.—OHIO. In Zanesville, July 29th, of a short but distressing illness, JOHN M'INTYRE, Esq. aged 56 years. Having left an amiable consort and daughter to lament their sudden and irreparable loss. Community has been deprived of a valuable and enterprising member by this instance of mortality. The decease of Mr. M'Intyre will be sensibly felt and deeply deplored by the inhabitants of Zanesville, of which town he was considered the Father, and by his numerous friends and extensive acquaintance. At 5 o'clock the same day his funeral was attended with becoming solemnity; a large concourse of people attended and performed the last duties to their deceased townsman; the shops were shut, and ordinary business suspended while the procession was repairing to the "house of death." Mr. M'Intyre was born at Alexandria, in Virginia; settled in Wheeling in the year 1779; opened the great road through this state in 1794; laid out Zanesville, and settled here in the year 1800—although it was then a howling wilderness, he lived to see it the third town in the State, in point of population, and second to none for the number of its advantages. He was a member of the convention which formed the constitution of Ohio; in politics he was the disciple of Washington and the undeviating friend of his country. He was punctual to his engagements, and honourable in his transactions with his fellow-men. A considerable portion of his affluent fortune was employed in promoting objects of great public utility. In the *Canal Manufacturing Company* he took a large interest, over which institution he presided.—We are happy to learn that he has so arranged matters in his last will, that these objects of public concern will not be retarded by his decease. He has also contingently provided for the support of a free school for poor children in the town of Zanesville: so that future generations may have occasion to bless the name of M'INTYRE. [Zanesville Express.]

LINES ON THE DEATH OF MR. M'INTYRE.

[Communicated for the Z. Express.]

YOUNG rising Zanesville! you are call'd to mourn,
To sigh in sorrow o'er your patron's urn,
The sympathetic, farewell tear to shed;
Your early patron, and your friend is DEAD!
He, who once saw, where now your streets appear,
The waving forest its dark foliage rear;
Who once beheld the towering oak arise,
Where now the splendid mansion meets your eyes;
Who early saw Muskingum's lucid wave,
Now sleeps within the dark and silent grave.
Sleep early, patron! to thy ashes peace!
May centuries behold thy town increase,
And wide expand, upon Muskingum's shore;
Till days shall cease, and time shall be no more.

A—B—I—S.

POETICAL DEPARTMENT.

For the CHRISTIAN VISITANT.

A VIEW OF DEATH.

'Tis o'er—that deep sigh was the last,
The last of mortal grief and pain;
Death's gloomy horrors all are past,
And finish'd all his mournful reign.

Around the couch in deep distress,
The earthly friends desponding sigh;
Their trembling hands the pale brow press,
And close the dim and soul-less eye.

And is this all of one so dear?
Those lifeless lips no more will move;
To utter sounds so sweet to hear,
So full of wisdom and of love.

How pale that cheek, where lately bloom'd,
The heart's warm blush, health's roseate hue;
The shrouded form must be entomb'd,
And shut forever from our view.

How sad to mortal eyes this seems!
Oh! could we lift the thick dark shade,
That veils this land of empty dreams,
From that where glories never fade.

Then where our mortal eyes now see,
The form in death's cold sleep recline;
We'd view the soul from sorrow free,
Exulting in its change divine.

Where mourning friends now meet our sight,
Weeping their dear one's early doom;
We'd see rejoicing throngs of light,
To hail the happy spirit home.

Still higher visions on us break,
Angels and saints adoring bend;
Spirit! to endless rapture wake,
Thy God appears—thy Saviour—Friend!

'Tis He! the joy of every saint,
Death's glorious conqueror, Prince of Grace;
Nor pen, nor tongue, nor thought can paint,
The beauties of his heavenly face.

He speaks! the highest seraph's lyre,
In the full choir of heavenly song;
Could not such extacy inspire,
As that which to his words belong.

"Thou blessed of my Father come,
"Enter thy long prepar'd abode;
"Thy glorious, everlasting home,
"Bought with my sufferings and my blood."

Transporting sounds, how sweet they flow!
Yet as the spirit soars above,
It casts upon its friends below,
A parting glance of pitying love.

Farewell then, happy, happy soul,
Up to his courts with Jesus go;
Ages on endless ages roll,
Yet still increasing glory know.

And is this death? then why this gloom,
Why meet this Friend with weeping eyes,
That drops the fetters in the tomb,
And lifts the spirit to the skies?

1814.

n. n.